

the passions which were set loose destroyed the whole social order, swept away all the institutions, and even destroyed all the inherited mores. It is evident that this last is what the revolutionists finally aimed at. The *ancien regime* came to mean the whole fabric of the old society, with its codes, standards, and ideas of right, wrong, the desirable, etc. The revolutionists also undertook to invent new mores, that is, new codes and standards, new conceptions of things socially desirable, a new religion, and new notions of civil duty and responsibility. During the Directory and the Consulate there was a gulf between the ancient and the new in which there was anarchy of the mores, even after the civil machinery was repaired and set in operation again. Napoleon brought back institutions and forms of social order so far as seemed desirable for his own interest. The historical continuity was broken and has remained so. Of the *ancien regime* there can be found to-day only ruins and relics. Nevertheless, the ancient mores of social faith and morality, of social well living, of religious duty and family virtue, are substantially what they were before the great explosion. This is the last and greatest lesson of the revolution: it is impossible to abolish the mores and to replace them by new ones rationally invented. To change a monarchy into a republic is trifling. Individuals and classes can be guillotined. Institutions can be overturned. Religion can be abolished or put out of fashion. The mores are in the habits of the people, and are needed and practiced every day. The revolutionists ordered changes in the social ritual, and they brought about a disuse of "monsieur" and "madame." All their innovations in the ritual

have fallen
into disuse, and the old fashions have returned, in
obedience to
common sense. The new classes have not enjoyed
their victory
over the old as to courtesy, social comity, and civil
good-fellow-
ship. They have abandoned it, and have
recognized the fact
that the old aristocracy had well solved all matters
of this kind.
As wealth has increased and artisans and peasants
have gained
new powers of production and acquisition, they
have learned to
laugh at the civil philosophy and enthusiasm of the
eighteenth-
century philosophers, and have ordered their
lives, as far as